[redacted]

Must Remain in
Transcription Room

M 821

SEATTLE

July 31, 1965

When you say that Margaret, talk about the picture, when you say that you steal it consciously, what do you mean?

Q: Well, I was referring to, did he take it, unaware of himself stealing or taking something.

N: Have you ever taken anything consciously?

Q: Am I ever conscious? No.

N; This is the whobe point you see, because as soon as you try to do something consciously, you know it doesn't happen.

Q: This brings me right to a question, that I was going to ask tonight. Regarding observing oneself. Is it better to start sitting quietly, not even sitting observing the body or should you start out by observing walking, reaching-

N: It is always better to observe something that is in motion or at least is active. When your body is just sitting, what is there to observe - just

to sit, see your body sit. The possibility of falling asleep in that process is so great. But when I have a constant changing body, there is something to observe which will not put me so easily asleep. So, I take something that is from the immobility by changing my body into something dynamic. Because over a dynamic process. And the more there is in me active, the more possibility there is that something else in me is active also existing. The difficulty howevern when I start to do that is that in the process of wanting to be active, I overdo it. And as a result a great deal of the energy goes then into the activity and the activity engages the other organs of my body like a feeling or like a thought which also require energy, which means that that what is now my personality, performing any kind of a form of behavior,which I would like to become aware of, requires already so much of ordinary energy that I have no chance to use whatever may be left for the purpose of my wish to convert it into an energy that can actually be used for being awake. So I have to learn for myself, in the first place, how much of the wish of wanting to be awake is there, that can be at the time that I wish really, become converted into the reality of something that I call a recording of myself in an objective sense. It's the quantity of energy of which I cannot be dependent that it will be given to me from the outside until I am in a state of receiving it. So the beginning is always that something in me has to start. The start to wish to become observant, the start to wish to Work, always has to depend on the state in which I am previous to that wish. Which leads me to the wish. It can be a thought, or it can be a feeling, it can be a experience of myself in which for some reason or other, I don't know, I happen th think about Work, I happen to think or feel about Work, or something in me all of a sudden gives the idea, "Work." Or, Why not Work. Or, "Work exists." Or, this is a good opportunity. I say I do not know how such slashes of that kind of a though

it may a shock to my physical body that happens then that I bump my leg against the sofa, that it gives me, "Ah. Stupid." But, I think about Work. That is, how it now comes that I find myself with the thought, "I ought to Work." Now, I have to do something special to become aware. The change over from the ordinary thought or feeling process of an unconscious state into a state of awareness is a determination on the part of myself that i really wish. The requirement for that real wish is that for one moment I exclude everything else, everything that has to do with myself in ordinary life, for the one moment it is as if I press a button of the totality of myself wanting to have the thought transferred and converted into the wish to Work. Again, this process, I do not know how it functions. I can only say that it does function, that I realize at times as a result that I And it's only much later that I understand how it actually does take place in me. But now, you see, when I say to someone else, or I say to myself, "Wake up," or, "Be conscious," or, "Try to do this now in a state," almost I would say, as if I am awake, I have to have something already going on and not be in a state of what I call lethargy. A state in which there is a potential without any direction as yet to change the potential into the actuality. Let's say this, "The difference is, if one considers the process of wishing to become conscious as a migratory process of different cells wanting to become brain cells, it's an indication that there is a certain something somewhere, unconsciously, which would like to become conscious. And I simply say, 'There are cells in the body, which would like to migrate to my brain in order to become a functional cell, of a brain, of some kind.' " A cell which is, by itself, only having a thought, or a little wish, and not doing anything about it, remains a cell. It remains at the same place, it doesn't move, all it does it, "It would be nice - if." The next step would be that such a

little cell starts to move and wiggle ingorder to free itself from the surroundings, without exactly knowing the direction where the brain is, at least it is already a little loos r, ready to go, but not knowing exactly the dirdction in which it would gol The next step would be, it is already wiggling loose, but it's starting to orientate itself. There is a certain direction it wants to take. It is then as if the cell takes shape with a certain organ which either may be attracted by sight or by smell or b intuition, as if it orientates itself and if such a cell becomes a little arrow, pointing towards the brain. The next step would be that there is actual movement. That is, that the little cell starts on its road, I call it migration, to become a cell of the brain. An aim. It has then, an aim, and it has set out. The next would be that the little cell, starting out with an initial energy, as represented by a wish, runs dry of the wish, and only reaches a couple of milimeters, and cannot go further. The next is, if it moves, and it then finds how much it is tied up by the surroundings, and how much it is pulled back, and how much it does not want to part, and how much, after it starts to move a little bit, would like to go back again to where it was, nicely and softly and smugly wherever that one says, "Don't wake me up, leave me, let me sleep," The little cell is a human being. Something can take place in a human being wanting to do something about himself. That means he is trying to orient himself in the direction he wants to go. It may not as yet be in any way moving, but at least it may start to become interested in the possibility of moving away from a condition which it does not wish to accept. That is, the condition in which that particular person may live, is not, for some reason or other, conducinve, it is not agreeable, it has problems, it cannot solve the problems in an ordinary way, it does not really want to run away from the problems, but it wants to have towards the problems the proper attitude so that perhaps because of that, the problem could be solved. The

orientation, as that takes place, means that I have selected a certain way or a road I want to travel. When I start to move, I start to realize what binds me. The strength that I have towards wanting to move has to be matched and has to be stronger than what is my bondage. But if I find myself as a human being, completely taken up by all kinds of habitual ways of behavior, all kinds of tendencies, all kinds of necessities of my life, or all kinds of things which I believe are absolutely required for my existence, and which I don't want to give up, or the ideas I have about myself and this and that and that and that - has to be fulfilled first before I can move, or that I say, "I'm not strong enough as yet, but I hope for the best, and I will move tomorrow," and tomorrow never comes. Or, that I realize that I have to give up a few things in order to gain something. Or, I realize that I have not enough energy yet. My wish is not strong enough. Or perhaps I have not enough wish and I don't know what I will get. So my purpose is not as yet clear enough. And all these kind of things, of course, happen to anyone who sets out in trying to become conscious, when that is the route he has to cover. You may choose any kind of a road. Maybe he becomes interested in all kinds of mystical awareness, or the possibility of Zen, or the possibility of becoming a Jehovah Witness, or whatever it is that one is attracted to. Or one may revert to the religion of one's father and mother. Or one say, "Yes, I pass by the Lutheran Church, and the minister was so nice to me, that must be Work." Or, maybe I go to a Cathedral and hear an organ, and say, "This is the kind of thing that satisfies my feeling, and I now - " I don't care what it is. It is necessary first to be disturbed. To have a wish of something - let's say a realization that something is not quite right, that something is stirring in my, though I may not know exactly in what direction I want to go, at least I will want to move out of here because I am not satisfied with my state

of sleep. This is man number four. It means that for his development in the octave, in his emotional octave, which could grow out and become a body, only DO-RE-MI is there. And that DO-RE-MI is different from the SOL-LA-SI of the ordinary physical body where the emotional center is taken over by solar plexus and where the intellect is taken over by whatever mental functions there are. A DO-RE-MI in its development as DO starting out based on a sign, based on a realization of, "I wish," a realization of wanting to have something like an aspiration as if in such a sigh in which one exhales, because that is what a sigh is, I exhale now, everything that is not right and I wish to getrid of. It is material that is useless to me. This is exhalation. And this sigh will give me, really, it is the DO. The RE in this, is that I know that I have to Work in order to come to a point from where I can jump off. That is, I have to keep on my feeling center in a stimulated form so that it won't become dead on me. This is RE. That is, a form of activity, that what I'm now saying regarding a development of an emotional body also applies th that what is Work. Because in that sense, the RE represents activity of the physical body. This is activity of the feeling center becoming awake to the fact that something might exist, although I do not know yet what. The MI in that little octave, DO-RE-MI, is that I have a direction. That is, I see a bridge to over-bridge. I see the possibility of forming in me, that I must go definitely in one direction. The direction for me emotionally would be SOL-LA-SI. The direction has to be for me as a human being that I choose one, and I say to myself, "For a certain length of time, I will give that a try." Again, it's not defined what. Not defined Gurdjieff. It only puts me at a place where I can jump off. It does not mean I can jump. And I do not know where to jump. Because I would have to overbridge a difficulty represented by FA, and for that I have to have much more information of the direction I want

to go. So far, the DO-RE-MI only is a period of gestation in which something is stirring but without any conclusion. When I'm at MI, however, at that point of the emotional octave, there is a possibility that I see in the direction where FA is, that what is represented by SOL of that emotional octave. SOL for me, represents in the terminology of Gurdjieff, the lights of Karatas. It means I already have for myself then, the hope that I will reach a certain state in which, like SOL-LA-SI would be, there will be the affirmation for me of a realization that I'm in the right direction and that because of the purpose I want to aim at, which is SI-DO in that, I will create within myself, in me, the possibility of having strength to overcome that FA. This I say, is to some extent an inner determination. It is also to some extent a determination of committment for myself, that that is the direction I want to take for some time, which at least gives me the possibility of overbridging, as if the conditions have been created for me which then push me. I call it a shove. In reality it is not a shove. In reality it is a something being pulled. The openness that one can reach at MI, at that jumping off place, the relaxation that one can have without determining the aim in any form of description. The attitude one should have towards the possibility of becoming able and becoming alowed to realize what is in store for me, in a conscious sense, will make this, this body, and the feeling drain of everything that is subjective. It cannot be entirely objective, that is, free from subjectivity, because the intellect still has to function. The intellect still has to have a little clarification. It is not as yet sufficient for the intellectual body to develop. Other things are needed for it. But for the emotional body, I can be free. It can be replace, all the wishes, by one wish, to cross over into SOL. You see, I only use this as an illustration, to indicate that my attitude when I want to Work, when I want to establish a

relation between my mind and my body. If I make my body active in a certain way, and it may be unconscious, there is an activity going on in me which is quite different from the state of lethargy of the state of DO, or the state of a certain unity without action. And that the movement itself is useful as providing me with a momentum in which the energy of the momentum can help me to continue overcoming obstacles. That is, I start with my mind, to become aware in the activities of my body which are simple. Activities of my body in which I can remain impartial. Very often that what is habituel is already without my so-called mental function. Otherwise it would not be habitual. That is, my mind doesn't take a part. My body has done it, or my feeling is doing it, but not my mind. So, if I take a certain activity which is habituel I already have it there without any connection with my mind. It is easier. All I have to do is to take away the feeling, which means I have to become impartial regarding my habits which I now bring to light in order to be able to observe them. This is the way I start. The simplicity of myself, in all kind of little activities, known or not so known to me, I put in focus regarding something like a telescope, some churning in my mind, becoming observant of that what is my body. Everything that is my body continues. It continues in its motions, it continues in its blood-stream, it continues with respiration and inhalation and exhalation, it continues with certain tensions of the body, it doesn't matter. It becomes an object, which object continues in life. And together with this, something is now, as it were, set aside, or separated from - not separate from my body - but separate in its functions from my usual functions as something taking place in the sides of my brain, becoming now objective, or acquiring an objective faculty, or building of a telescope, in a state in which I wish, that is, a state of Mars, a state of emotionally in which I wish to Work, in a state in which I am ready to fight if necessary, without fighting, but active with that, tense you might say, in that sense,

ready to - like a cat would be ready to jump at a mouse when it comes out of a hole - this is the state. The state, sometimes Orage used to call it a state of "Hot under the collar." Or sometimes he said, "A stat of Puff." That is, one feels as if buoyed up to the point of wanting - this of course is the state in which one starts to become ready in order to over-bridge the difficulty or to at leat - to fight it - or the willingness to meet it. And so, thatactivity has to be such that the amount of my wish as represented by a quantity of energy I have, has to be more that what is reproduced in my activity. And activity as free as it can be from all the paraphenalia of thought and feelings. When I wake up, and I'm in a good state that I say, "I want to be more awake than this," then the activities of your daily dressing, of getting out of bed, going to the bathroom, taking a shower, putting on clothes, your shoes, lacing them up or whatever it may - your clothes that are hanging there, you put them on, when you dry yourself, when you soak yourself, wash your hair, -all these things for half an hour. What do I do? My body is being attended to in accordance with my brain, whatever is needed, putting on some powder, washing my teeth - but at the same time that what can still remain observant of that what is taking place is there. And why shouldn't it have a chance? Because that what is taking place is not so tremendous. And it is not so God-damned heavy. It is light I'm just awake. I just happen to be awake. Thank God, a good sleep. Here I am. Breathing again. I know I'm breathing.

I'm breathing. How wonderful. I look out throught the window. Isn't it beautiful? Here I am. This is the time to wake up. This is the time to start. This is the time how I start on a certain level. And then if I want to eat some breakfast, I make some coffee. Or I want to sit and read a book. Beezebub maybe. Or I want to sit. Maybe I want to walk up and down a little bit. Maybe I want to stand and think. Is it really me who's

here? What can I do with it? Here I am. I say this. "I am." "I am here." I take a deep breath. I realize something in me is alive. And this something that is alive is in a certain form. And now I wish with this starting point to see that something starts to exist which is - I call it always - benevolently interested. In that what exists already. And I'm not denying my existence, I simply affirm it. I say, "It is there." And it has certain functions to fulfill, and I would like something else - a little bit - almost as if apart from it as if it could actually be a little bit more objective towards me. Here I am in activity. Simple, nothing special, nothing heavy, nothing of the cares of the world as yet. Nothing as yet of the every day that I will go through. Now I have to earn my money in suffering. How I have to sew on one button after another, stitch, stitch, stitch, hunger and poverty and dirt, but in any event, life is not that way. Not in the morning. I make it that way. Of course there are now all kind of other sorts of this and that and how old I'm getting, and how heavy it is, and what a bad day it was yesterday, and look at it is raining here, and then I have to write ten thousand letters. Not now. My day starts. My day, almost I would say, is full of glory. Full of possibilities. I put myself, somehow, somehow or other I allow myself to be put on a certain plane, I said, from now, I will fly so lightly. I don't know where I will land, I don't know how long it will last, but at least I will start. I start then this little activity. I start then on a path. I am active. I'm not sitting. I'm active. Already active. So as to link up with the activity another activity. So that almost you might say they recognize each other. It is as if I have even my poor little Jeep, and I'm here next to a wonderful Cadillac. And I go on the same road. And the two should meet, and the Cadillac man looks at it and says, "Well, so you're a Jeep. But, it goes." This, you might say, the drawing of parallel lines. It is an ideal. And it isn't there. I start, I lose it. This is

blank. This is the line of consciousness. This is the line of unconsciousness. It continues. No doubt. As long as I'm on earth, that continues.

It doesn't matter, asleep, I even am unconscious in sleep. So that is always there as long as I so-called live on earth. This here, a little dot, a little point, a little line, sometimes you can extend it, looking, looking, when it's dark, it's dark, what is it? I project from here the possibility of that kind of light. By having a wish to wake up, and create at such a time, something that canfunction in an objective sense towards me. I do this in order to make something of me as seen from this standpoint, as an object. I have to put myself in a certain state of what I call objectivity first. So that something of me, definitely, is now an objective function. And then as it were, I put it here. And I say, "That, that is the place for my 'I'. Then finally it will be developed into a line of observing this." It is as simple as it can be. Because my activity, I don't violate it, I don't change it, I make a little bit crooked sometimes in order to draw my attention that I'm engages in something that's not to fall asleep too much. I stand on my head sometimes. I even put too much salt in the coffee. Maybe I do things with my left arm instead of the right one. Maybe I have pebbles in my shoe. Maybe I sit down and heave a deep sigh. Maybe I say something in an unusual way. Maybe I speak in a different kind of language. Maybe I am at such a time as if a tongue of light touches my head as if I am, to use a German work, that is, spirited, as if something enters into me which makes me at that time a little differently alive as if at that time, something within me corresponds to that what I see of the beautiful world outside of me towards which I want to strive. There is the sun. I wish to go. Sun, enter me. Wake up that what is my sun within. What is it that can produce in me that kind of a statement for myself - lightness - that is, inside. A real insight of a possibility of that what could become of me not as yet being, not as yet having

rationalized or made it complete in a crystal form, but it is an aim, clearly defined, to become conscious. The wish to become conscious, comes from my conscience. My conscience starts by allowing that what is the magnetic center as life in me to start to function by opening up the doors to the possibilities of wishing to to come out and start its life. Which has been so long enclosed, and was so long so-called imprisoned by all the layers of my so-called civilization and culture. I become simple man. I become a simple little body. I start to read a little bit of things I really don't need, I know, and gradually I nibble at the possibility of taking away something that is a little bit tighter in which I want to hold on because I think it is necessary for me to hold it. But what good will it do to me? And what ultimately will I be able to take with me? So, I shed - I shed - this - that "I don't need this" - I look at it - I clean up. I have an accounting. I make, you might say, a summer savings. It is finished anything to my life. It is that what I give up now, that belongs to me when I was a child, this time I want to grow. I'm not a child. I don't want to be always that way. Then I Work. So then I have motivation. Always remain active in the vinyard of The Lord. But the activity is not defined. And it may be just sitting on your knee and Working with a little trowel. And maybe it is cutting wood. And maybe it is planting trees. I don't know. Start with whatever your hands find to do. Never mind the missionary. Never mind the heathen to far away. Never look too much from the promised land. Forty years are necessary to enter. In the meantime there is a plow in front of you. Lit up during the night, and be there during the day. Whenever, whenever, day or night, one can Work. You see, when one talks about this, one can go off in all kinds of little different directions in whatever way one wants to - one wants to look at Work - one wants to apply to one's own case. And wherever

it is that one's life at the present time is, how can I attach such simple principles to that what I find myself with as I am, and as I try to find out what I am, and what I do, and it doesn't make any difference what I'm doing in what particular place I have in ordinary life. But what determines what I am in ordinary life in that what I'm doing? The resentment - the engativity - the energy spent uselessly in disliking this or that - not only a job, but people. The difficulties in relationships in which one feels and step on one's toes. Or one does not get enough of a chance for one's own development. Or blame somethe else for whatever dire results I experience, and all the rest - all this self-pity - all this, I call it nonsense, because it is so God-damned small compared to what I really would like to be, and what I should be. And what I, myself, know in my heart, I am.. That all the different things, day after day, in waking up that way, and let it go by in review. I see it. I see myself. I see myself engaged in that. I see myself being lost. I see myself being taken. And maybe next time I will see it bedause I remember. I have to see it. Maybe I can wake up a little bit. I call it nibbling. Because it doesn't mean that I can continue with it for any length of time, but at least I make a start. This you must do. This you must try to do. That is why, you might say, we tape it every once in a while you have forgotten, listen to it again. It is, we talk. It is, now. Now, when we try to remember. What is Work. What should we do for it? What is our task in respect to that? What is it that I now want to remember? What can I remember? And what is now in my way and what prevents me now from seeing straight? What is it that I myself accuse myself of - or that I think that I am so unfortunate, that I, poor little me, I cannot Work. And all that is nonsense. I am so busy. I am so tired. You are not. You are of course at times, when you don't Work. But when you are not, there are enough opportunities that are absolutely based and of course

I forget and I know that my state is one of constant forgetfulness. Simply interest. But if my interest is there and is something sharpened at the end of the rainbow with a pot of gold I surely would walk the rainbow. No doubt about it. What is really that I could make for myself that could become attractive enough for me to have a constant wish and desire to want to do something about myself, probably the realization of really what I am. Really the kind of creature - the kind of mechanical little toy - the kind that wants itself to be respected for this kind of - all the time self-love substituing for what really is the value for me. How can I get rid of it? How can I loosen it up? How can I start even on the little road of the DO-RE-MI of my emotional development in having the proper attitude towards every once in a while being able to jump off and to be in a state of heqven? As if I then in a state at SOL I start to live in a different way looking back on that what is unconsciousness. And I say, "I s that really where I come from? How stupid I didn't know thatthis kind of new land existed." Many of us remain like Moses. Overlooking the possibility from Mount Nebo of the promised land and never being able to enter it. Whatever it was that made Moses stay where he was and not cross the River Jordan. I do not know what he had done or why for that reason had punished him. Mayybe it was because Moses did not have the proper attitude. Or maybe he had to die first before he could cross over. And all that Moses had to do was to bring down the tablets so as to establish a law. That was his aim, maybe, that was the purpose in any event, the way he lived, in any event, what our life is, what our purpose is, what out aim will be, what our accomplishments will be, it is in the lap of the gods. And no one can tell. Until one has stood still - until the Gods have stood up - until their laps have disappeared - then I will know. But then, IIm conscious. So the aim is to find out what is the solution to the secret of

one's life. And if in that way then, I continue to Work, I have a hope that ultimately that kind of a key will unlock the secret for my life, not for someone else. And that in my living I have to Work. Not work for someone else, but that when I live and I Work, and then that could be to someone else if they wish to know. So, that is how one tries, early in the morning, at times when you, during the day, remember, the times when you want to wake up during the day and you remember how you were when you were in the morning. You are reminded to put yourself again on a little level, a little higher plateau. You let for one moment things of life go by. You watch it. You are not as much attached. You take your time at moments. You stand. Maybe in front of a window. Maybe wherever you are before you get into a car. Maybe before you open a door. Maybe before you shake hands with someone. Maybe when you shake hands and hold the hand a little longer. Maybe before you eat. Before you enter a restaurant. Maybe before you say something. And then say it. And at the end of the day, a review, seeing oneself having performed that what was necessary in a certain way, which may also have been necessary, and then, how much of myself was present to that necessity, and how much of my need was present, to be - accepting that what was a necessity of my life. It is never too late. There is always that kind of time, because I don't know when the time is up. I never will believe that the time is up already, because no one can tell me. The Bible doesn't tell me, my conscience doesn't tell me, a minister cannot tell me, God will not tell me. I myself cannot tell because I don't know. Therefore I go on. Almost I would say, "What else?" What else would I do? Return? To what? To my daily life, without anything? To my life without any possibility of knowing about being awake? To live and valuate, you might say to the impressions of Work and die at the end? It's far better of course to keep on living a little longer

if one can. And also if one has to die within a certain length of time, to die as if one is already transplanted to the planet Mars. Much of the book will fall in place. Much of the kind of things that one at the present time cannot discover because of the limitations of one's brain, one must not try to much to try to think and think and think or to read and read and read over. Very seldom will it come out of that. Very seldom will you see God by reciting Ava Maria or the Rosary. But if one goes out as a Monk, begging for a living, and remains honest with that, and go - when one goes from house to house, asking for a little food, one will find the food in the activities of oneself. And then indigesting it, the process of that in oneself, certain forms of growth will start to affect also the functions of oneself. And try to lay the and without any question the movement of the solar plexus to the heart will make a person different. And then that brain, starting to be affected by the objective possibilities of the different nearby fields, gradually will start to flow over into the activities of ordinary mental functions and change them. It is redeeming them for the proper value for whatever they are, and substituting something of a different kind of a - in a different kind of a measurement of value. A different kind of coin. So that then the brain starts to work in a way of understanding instead of the way of knowledge. In the way of digesting immediately of data without having the data stored away to be servicable as one's memory. So that then gradually that what is applied is not a form of one's personality in the way it is, but a form of one's being of a different level, where understanding is the logical outcome of one's existence without being an affection as it is at the present time. And then, reading All and Everything will be opened up. How many steps one has to take and how many levels one has to go up, up, up, the Theosophists will probably tell you seven, Daly King would like to tell you there are only two, there are more than that.

But in relation to where one is, there are two above. And that for sure is something one can know. Because that what one can reach, what is within one's means, is reached by the consideration of that what is unreachable, but at the same time, visible or noticeable. I think, if I possibly can, about the possibility of cosmis consciousness. In order to become self-conscious. When I'm self-conscious, I think about more than cosmic consciousness. It's much too big a word for it. But for me from the standpoint of Work, it is like Cosmic. When I am self-conscious, I think about all suns existing as one. That is a form of consciousness which is useful for me to reach a certain form of solar consciousness. And when we are there, I would almost say, "We'll talk of that." And we don't talk. Try to Work. Try to understand what is meant. I say, "It is simple." It is really simple. It is difficult enoaghlication, you forget and forget and forget. One has to undo all such terrible things. Such tremendous bondage that there is that there is that to t is earth and where everything points to this earth by the law of gravity. We cannot help it. But your feet are there. And let them do the job there. Your heart is above it. Your head is still a little bit further away. Your head has the possibility of the visualization of extrapolating towards or what is in the direction of that what is now at the present time your spiritual potentiality. That is the one assured fact in one. That I can think about the possibility of being free. When that is there, it gives for me the chance of starting to Work in the direction of what I now consider as if I could be free, and taking everything one after the other, and starting with freedom of my body, the contemplation of my body in that what it does. And the freedom of that what it always would wish and sometimes I do want to get rid of. Something in me says, "Nol" I choose. I say, "NO." So that when I want to choose, I should say, "Yes." I said before, try to - try to think about your

questions. Your particular obstacles. I don't want to talk about it, it's just an introduction of what Work would mean in one's own case, let's say, how it applies when I'm stuck. If it's daily life, if it's relationships also, one has to see it. What is the aim of each person to want to become what? Not scientific people in general. Not particularly good executives. Not artisans in a particular way or now artists. Nothing of that kind, that that's not the real aim of man. It can be all of that, be helpful to him if he is, and he can have a little recognition and probably he can be paid in accordance with it, and people can look up to him. But for himself, what does he want? And what can he get? What can he do? And then, the simpler one is, the better it will be possible to realize what he could become. And then to go. And it means Work. And it means real seriousness. It means throwing out all forms of hypocracy, all forms of considering yourself with more than what you are. Whatever you are, you are. Don't throw yourself away. Don't over-estimate. And make doubly sure that any statement you make about yourself is as close to the truth as you can get it. We talk more about it next time. If you want to come to the music tomorrow morning, Andy, it will be alright?

A: Yes.

N: So, a good night and a good night's sleep something with attention and with intention. Something with comprehension. Something with understanding. Something with being. Yourself. To be true. To be. To be "I". To be active. To Work. So, Sood-night everybody. See you tomorrow I hope.